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RECORD OF EUROPEAN FOLK-LORE IN AMERICA.

COUNTING-OUT RHYMES. In the "American Anthropologist," (vol. vi, n. s., pp. 46-50) for January-March, 1904, Professor Will S. Monroe has an article on "Counting-out Rhymes of Children," based on compositions (two sets) of some 2050 pupils in the elementary schools of western Massachusetts, and dealing with one of the points considered, viz., "the extent and importance attached to counting-out rhymes in the plays and games of school-children." Only five boys reported never having used counting-out rhymes in their games. Altogether 183 different counting-out rhymes were reported, but all but 54 proved to be variations of a few pleasing or much used jingles. Girls mentioned more rhymes than boys. The three most popular rhymes are:—

1. Ena, mena, mina, mo,
Catch a nigger by the toe, etc.
2. One, two, three, four, five, six, seven,
All good children go to heaven.
3. Rich man, poor man, beggar man, thief, etc.

Of these No. 1 was reported by 91 per cent. of the children, No. 2 by 86 per cent., and No. 3 by 79 per cent. Sex differences as to content of rhymes were marked. The large number of variations show that "children must add to and alter such rhymes." The formulas of play "are clung to with gospel tenacity," however, and the work of the innovation is often very hard.

SPANISH (MEXICO.) In "Harper's Monthly Magazine" (vol. cxii, pp. 258-265) for January, 1905, Thomas A. Janvier has an article on "Legends of the City of Mexico," stories which, with many others not here recorded, "are the common property of all the people of the City of Mexico," while many of them have also been used freely by the poets, and several have served as the basis for popular plays. They are likewise "stock material for the filling in of odd corners in the queer publications which in Mexico are called newspapers." The legends told in English by Mr. Janvier are: The Legend of Don Joan Manuel, The Legend of the Puente del Clerigo, The Legend of the Obedient Dead Nun, The Legend of the Callejou del Armado. Of these, the first is said to relate to a real historical personage (hung on the gallows for his sins by the angels, the story has it); the second tells how the priest's skeleton avenged his murder; the next relates how the body of a dead nun, at the command of the Mother Superior, shrank so as to go in a coffin too short for its original length; the last is the story of a man armed to the teeth, miser and murderer, as search after his death revealed.

A. F. C.